Merbert Spencer's Latest Volume.

Mr. Spencha's latest volume, which is published by the Appletons under the title of Ceremonial Institutions, constitutes the fourth part of his "Principles of Sociology," The preceding parts appeared three years ago, and it may be well, before noting some of the curious matter contained in the present volume, to recall the general principles on which the author proposes to explain the observances and class distinctions of our modern society.

We must bear in mind, because there is a

widespread misconception on this head, that Mr. Spencer repudlates the belief that there is any special analogy between the social organ-1sm and the human organism. He emphatically rejects the assertion of Plato in his "Republic," that a commonwealth can determine the characters of its citizens. He is just as far from accepting the doctrine of Hobbes's "Leviathan," that a State is but an artificial man, for this, too, involves the erroneous assumption that institutions are artificial arrangements. Mr. Spencer recognizes no analogies between the body politic and a living body, save those necessitated by that mutual dependence of parts which they display in common. The social organism being discrete instead of concrete, unsymmetrical instead of symmetrical, sensitive In all its units instead of having a single sensitive centre, is not comparable, as Hobbes and Plato have compared it, to any particular type of individual organism, animal or vegetable All kinds of creatures, however, are alike, in so far as each shows us cooperation among its components for the benefit of the whole; and this trait, common to them, is a trait common also to communities. Moreover, among the many types of individual organisms, the degree of this cooperation measures the degree of evolution; and this general truth is exhibited among social organisms also. Once more, to effect increasing cooperation, creatures of every order show us increasingly complex appliances for transfer and mutual influence: and to this general characteristic societies of every order furnish a corresponding feature. Community in the fundamental principles of organization is thus the only community asserted. Yet, notwithstanding the distinctness with which these postulates were defined three years ago, many of the criticisms on Mr. Boencer's attempt to frame a science of sociclogy have ascribed to him ideas which, as we see, he peremptorily disclaims.

Dropping altogether the alleged parallelism between an individual man and a social organ-ization, let us sum up, very briefly, the inductions which the author reached in his preceedang volume. He showed us that societies are aggregates which grow; that in various types of them there are great varieties in the degrees of growth reached; that types of successively larger sizes result from the aggregation and reaggregation of those of smaller sizes, and that this increase, by coalescence, joined with interstitial increase, is the process through which have been formed the vast civilized nations. We were next reminded that along with increase of size in societies goes increase of structure Primitive, wandering hordes are without established unlikenesses of parts. Unions of tribes are followed by differences, political and industrial, by social grades running through the whole mass, and contrasts between the differently occupied parts in different localities. Such differentiations multiply as the compounding progresses. They proeced from the general to the special; first, a broad division between ruling and ruled; then, within the ruling part, divisions into govern mental, religious, military; and within the ruled part divisions into food-producing classes and handicraftsmen. Passing from the structural to the functional aspect, we were asked to note that, so long as all parts of a society have like natures and activities, there is hardly any mutual dependence, and the aggregate scarcely forms a vital whole. As its parts, on the other hand, assume different functions, they become dependent on one another, so that injury to one hurts others, until, in highly evolved societies general perturbation is caused by derangement of any portion. This contrast between undevaloped and developed societies is due to the fact that with increasing specialization of functions comes increasing disability in each part to perform the functions of other parts.

One word more before indicating the applica tion of these general principles to a scientific explanation of ceremonial institutions. The organization of every society begins with a contrast between the division which carries on relations, habitually hostile, with enwironing communities, and the division which is devoted to procuring necessaries of life. During the sariier stages of development prior to the emergence the distributive function, these two divisions constitute the whole. In primitive, headless groups, temporary chieftainship results from temporary war: chronic hostilities generate permanent chieftainship, and gradually from the military control results the civil control Habitual war, requiring prompt combination in the actions of parts, necessitates subordination. Bocieties in which there is little subordination Risappear, and leave outstanding those in which subordination is great; and so there are established communities in which the habit, foctored by war and surviving in peace, brings about permanent submission to a government The centralized, regulating system thus evolved

is, in early stages, the sole regulating system. Now it is the object of the present volume to prove that such social observances as the offer Ing of presents, the payment of visits, the tendering of obersances and salutations, the be stowal of titles and badges, and many other class distinctions, are all of them survivals of that centralized regulating system whose business was war, and whose indispensable con dition was subordination. It is further pointed out that the strange levelling force which we call fashion represents the encroachment within the coremonial field of that decentralized regulating system appropriate to industrial and distributive communities.

By tracing them to their rudiments, and following them through the multiform phases of their metamorphosis, Mr. Spencer demonstrates that rules of behavior are not results of conventions, at one time or another deliberately made, as people tacitly assume. Contrariwise, they are natural products of social life, which have boon evolved gradually. Apart from the detailed proofs of this, which occupy the bulk of the present volume, the author finds proof in their conformity a general the laws of evolution at large. He points out that in primitive, headless groups o men such customs as regulate conduct form but a small aggregate. A few naturally prompted actions on meeting strangers, in certain cases bodily mutilations, and some interdicts on foods pronopolized by adult men, constitute the brief code. But with consolidation into compound and doubly compound societies, there arise great accumulations of ceremonial arrange ments, regulating all the actions of life. More over, these observances, originally simple, become progressively complex. Thus from the same root grow up various kinds of obelsances. Primitive descriptive names develop into nu merous graduated titles. From aboriginal salu tations come, in course of time, complimentary forms of address, adjusted to persons and or casions. Weapons taken in war give origin to symbols of authority, assuming, little by little great diversities in their shapes, while certain trophies, differentiating eventually into badges dresses, and descrations in each of these divisions, present multitudinous varieties n longer bearing any semblance to their originals.

In the preceding volume, to which we have referred, Mr. Spencer indicated the common origin of propitiatory forms which eventually appear to be unallied, by the numerous parallel isms exhibited between religious ceremonies and ceremonles performed in honoring the dead. In the present book he brings out at equally remarkable correspondence between remonles of these kinds and those performed in honoring the living. He shows us, for in stance, that, as a sequence of trophy-taking, parts of the body are surrendered to rulers. offered at graves, deposited in temples, and occasionally presented to equals; and we are led

come in certain stages of society, marks of submission to kings, to deities, to dead relatives and in some cases to living friends. The custom of offering gifts receives an analogous explanation. Beginning with presents, primarily of food, made to strangers by savages to secure good will, we pass to the presents, also originally of food, made to chiefs; and, answering to these we find the offerings, likewise of food made to ghosts and to gods, developing amons ancestor-worshipping peoples into elaborate sacrifices, as in China, where feasts of many dishes are placed alike before the tablets inscribed to ancestors, apotheosized men, and great delties, and where it is a saying that" whatever is good for food is good for sacriflee." In another chapter, the author discusses the practice of paying visits, which, in the first instance, are rendered to graves out of respect to the spirits of the departed; next, to temples in worship of the deitles supposed to be present in them; then to the courts of rulers, in evidence of loyalty; and finally to private persons. in order to show consideration. Equivalent is the history of obeisances, which, originally implying subjugation, are made before monarchs and superiors, are similarly made before deities, are repeated in honor of the dead, and eventually become observ ances between equals. Turning to salutations, we find that forms of address absolutely alike in nature, expressing now the humility of the speaker and now the greatness of the one spoken to, are used to the invisible and visible ruler, and, descending to those of less power, are at length given to ordinary people; while titles ascribing fatherhood and supremacy, applied at first to gods, kings, and deceased persons, become in time names of honor, assigned to undistinguished members of society. In another chapter we are reminded that symbols of authority, like those earried by

monarchs, occur in the representations of

deities; and elsewhere it is shown that, in some

ses, the celestial and the terrestrial potentates

had like costumes and appendages, while sundry of the dresses and badges once marking superiority of position become ceremonial dresses worn, especially on festive sions, by persons of inferior rank. In a chapter on non-classified distinctions, other remarkable parallelisms are brought to view. One we see in the ancipting which, originally performed on kings and on the images of gods, was, in ancient Egypt, gradually extended to dead persons and to guests. In Egypt, too, birthday ceremonials were at once social, political, and religious, for, besides cele brations of private birthdays and of the natal days of kings and queens, there were celebrations of the birthdays of gods. Nor does the author omit to dwell on the peculiar sacredness which, in certain stages of society, has attached to proper names. In many countries it is, or has been, forbidden to utter the name of the god; the name of the king is, in other places, similarly interdicted; elsewhere it is an offence to refer by name to a dead person, and among various savages the name of a living person may not be taken in vain. A feeling which survives in several forms among us, namely, that the presence of one who is to be worshipped or honored is a bar to the use of violence, also has its parallel sequences. Not only is the temple of a god a sanctuary, but also, among sundry peoples, the burial place of a chief, and in other countries the presence of the monarch, as in Abyssinia, where death to strike, or lift the hand to strike, before the king;" while among European nations the interdict on fighting in presence of a lady shows how this element in ceremonial rule has extended into general intercourse. Mr. Spencer refers also to a curious ceremony. now extinct in civilized communities, namely. the use of incense not only in worship of a deity but as a political honor and as a social observance. In Egypt there was incense offering before kings as well as gods. One of the Spanish chroniclers is cited to the effect that incense-offering among the Mexicans and other nations of Anahuae was not only an act of religion toward their deities, but also a piece of civil courtesy to lords and ambassa dors." It is certain that, during mediaval days in Europe, incense was burned in churches not only as a part of divine worship but also in compliment to rank, nobles on their entranc severally expecting so many swings of the censer in front of them according to their grades. And finally, Mr. Spencer notes a passage in "Every Man Out of His Humor" which implies that in Ben Johnson's day there survived a tradition of a like custom as a compliment to guests.

isms, and of examples showing how one applieation of a ceremony drifted into another, the author exhibits the common origin of observances that are now distinguished as political, religious, and social. From the beaten dog which, crawling on its belly, licks its master's hand, he traces up the general truth that ceremonial forms are naturally initiated by the relation of conqueror and conquered, and the deduction that they develop along with the militant type of society, and fade with the dominance of the industrial type. Bearing on the ast named truth, he cites a number of remarkable facts, whereby the connection between ceremonial and militancy is shown in all its rigor, definiteness, and extent. It appears, for instance, that in Fiji, if a chief sees any of his subjects not stooping low enough in his presence, he will kill him on the spot, while a vast number of fingers missing from the hands of men and women turn out to have been chopped off as a fine for disrespectful or awkward conduct. Of the same sanguinary and feroclously governed people we are told by a traveller that not a member of a chief's body, or the commonest act of his life, is mentioned in ordinary phraseology, but all are hyperbozed. Africa furnishes a kindred instance of the connection between ceremonial rigor and the rigor of despotic power, as accompanying an excessively militant type of society in the kingdom of Uganda, where, directed by the king to try a rifle presented to him by Speke a page went to the door and shot the first man he saw in the distance, and where, as Stanley avers, under the last king. Suna, five days were occupied in cutting up thirty thousand prisoners who had surrendered. In this atrocious example of the military state we find that an officer, observed to salute informally, is ordered off for instant execution, while another who perhaps exposes an inch of naked leg while squatting, or has his waist cord tied contrary to regulations, is condemned to the same fate And then, in Asia, a parallel connection is shown us by the more civilized Stamese, whose adult males are all soldiers, and over whom rules omnipotently a sacred king, whose palace must not be passed without marks of reverence duly prescribed, severe punishments following any inattention to these requirements, and where, in social intersourse, mistakes in obeisances may be punished with the rod by him against whom they have been committed.

In this way, by a multitude of striking parallel-

Mr. Spencer demonstrates that along with this rigor of ceremonial rule, an excessive definite-ness and precision of social duties are developed in militant communities. In Fiji there are various forms of salutation, according to the rank of the parties, and great attention is paid to ensure that the salutation shall have exactly the proper form, such precision naturally arising loss of life or mutilation would follow breach of bservance. A similar exactitude is similarly aused in the tyrannically governed African kingdoms, such as Loango, where a king killed his own son and had him quartered because the son happened to see his father drink. A like punctilious definiteness characterizes ob servances under the despotisms of the remote East. In China the Li Ki, or Book of Rites, gives directions for all actions of life, and a famous Chinese moralist bears testimony that "under the first dynastics the Government had perfect unity, the ocremonics and music embracing the whole empire." To this day, in the imperial hall of audience, are stones inlaid with plates of brass, on which are engraved in Chinese characters the quality of the persons who are to stand or kneel upon them. So, too, in Japan. up to the recent transformation of that country, ceremony was elaborated in books so far that every transaction, down to an execution, had its

credible minuteness. By an envoy to Ave re are told that among the Birmans the subordination of rank is maintained and marked with the most tenneious strictness, not only houses, but domestic implements, such as the betel box, water flagon, and drinking cup, al defining and expressing by shape and quality the precise station of the owner. By a traveller n another part of farther India it is related that if there are several Slamese together, and another joins them, it often happens that the postures of all undergo a more or less emphatic change. They know before whom and to what extent they should bend or remain erect or seated, and whether, being seated they may advance one foot or both, or should keep both hidden. Nor does Europe, in its most militant country, autocratically ruled, fail to yield the author an illustration. It appears, according to Custine, that in Russia, a the marriage of the Grand Duchess Maria (1839), the Emperor Nicholas was continually leaving his prayers and slipping from one side to the other in order to remedy the omissions of stiquette among his children or the clergy. All the great functionaries seemed to be govern ed by his elaborate and peremptory directions. It is a deduction from the results of the in

quiry some of whose aspects are outlined above, that the control of conduct which we describe as ceremony precedes the civil and ecclesiastical controls. It begins with subhuman types of creatures, it occurs among otherwise ungoverned savages, it often be comes highly developed where the other kinds of rule are only in the germ, it is ever being spontaneously generated afresh, and it under ies and 'envelops the more definite restraints which State and Church exercise. Instead of arising by dictation or by agreement, which would imply the precatablished organization required for making and enforcing rules, ceremonial regulations arise by modifications of acts performed for personal ends, and they may be proved to have grown out of individual conduct before social arrangements existed to control it. The range, minuteness, and rigor of those social observances which made up th primitive law, increase with the growth of a society in a centralized and militant direction while, on the other hand, they tend to be weakened and extinguished as industrialism strengthens. It is of singular interest to mark the moral traits which are found to accompany respectively the development and the decay of monial control.

From the evidence marshalled by Mr. Spen cor the inference seems unavoidable that ceremony originates from fear. On the one side we see the supremacy of a victor, or master; on the other side, the dread of death or punish ment felt by the vanquished or the slave. Un der the regime of compulsory cooperation thus initiated, fear develops and maintains in strength all forms of propitiation. But with the rise of a social type based on voluntary coperation, men dread one another less, and con sequently become less scrupulous in fulfilling propitiatory forms. The subordinate ruler officer is no longer at the mercy his superior; the trader is not liable be robbed or tortured by the noble and has a remedy against him for nonpayment; the laborer who is in receipt of wages cannot be beaten like the slave. In a word, the decline of ceremonial observances implies that fear has ceased to permeate the social atmosphere. A second moral trait, which is obvi ously cultivated by the militant system, is deception. Ambush, manocuvring feints, and the like warlike operations involve acted lies; and skilful lying by strategy is regarded as a proof of military genius. The slavery which success ful war establishes, involves daily practice in duplicity, since against the wrath of his savage master a successful falsehood is the slave's defence. Under despots unscrupulous in their exactions, ful lying is a means of salvation, and is a source of pride. And all the coremonies which ac company the regime of compulsory cooperation, are pervaded by insincerity; the fulsome laudations are not believed by the utterer; he feels none of that love for his superior which he professes, nor is he anxious for the latter's welfare, as his words assert. But, in proportion as compulsory is replaced by voluntary oc operation, the temptations to deceive that penalties may be escaped become less strong and perpetual, while at the same time truthfulness is fostered, since the growth of voluntary cooperation is dependent on the growth of mutual trust. Undoubtedly, there yet survives throughout the activities of industry much of the militant untruthfulness; yet, on remember-ing that only by daily fulfilment of contracts can these activities go on, we see that, in the main, the things promised are performed. Nor is this all. Along with the spreading truthfulness thus implied, there is developed an increasing dislike of the more extreme mendacity involved in the forms of propitiation. Neither in word nor in act do the professed feelings so

greatly exceed the real feelings. Another point which the author merely touches in this volume, was brought out more at length in his "Data of Ethics." We are reminded that the discipline of war, being a dissipline in destruction of life, is essentially discipline in callousness. Whatever sympathies exist are seared. This unsympathetic attitude which war necessitates, is maintained by the coercive social cooperation which it initiate and evolves. The subordination of slave to master, maintained by dint of whatever force is needful to secure unwilling service, implies of course, repression of fellow feeling. A like repression of fellow feeling is implied by insisting on forms of homage, since to delight in receiving cringing obeisances shows lack of sympathy with another's dignity. With the development of a freer social type, and accompanying increase of sympathy, there grows up on the part of superiors an aversion to these extreme manifestations of subjection. "Put your bonnet to its right use," says Hamlet to Osric, standing bareheaded, showing us that in Shakespeare's day there had arisen the fellow feering which produced displeasure on seeing another humble himself too much. And this feeling, increasing as th industrial type evolves, makes more repugnant all ceremonial forms which overtly express subordination. Indeed, it is the corner stonof Mr. Spencer's ethics that, as fast as industrialism replaces militancy, the sway of all egoistic sentiments becomes qualified by the growing altruistic sentiments. In proportion as the wish to be exalted at the cost of humiliation to others is checked by sympathy, the appetite for marks of honor, becoming less keen s satisfied with, and even prefers, more subdued indications of respect.

It seems clear that in various ways, the moral character natural to the militant type of society fosters caremony, while the moral traits natura to the higher industrial type are unfavorable to it. On the other hand, we must not overlook the fact that these social observances have played an important rôle in civilization; that the restraints of ceremonial control form a part not only of the coercive régime, inseparable, apparently, from lower social types, but also of a discipline by which men are gradually adapted to higher planes of social existence. There is no lack of evidence that established observances are useful in proportion as human nature is selfish and explosive; that they have the function of educating, in respect to its minor actions, the anti-social nature into a form fitted for social life. Thus, among the Japanese living for these many centuries under an unmitigated despotism, with castes severely restricted, sanguinary laws, and a ceromonia system rigorous and elaborate, there has ariser a character which, while described by a close observer as at bottom " haughty, vindictive, and licentious." yet prompts an outward behavior admirable in its auavity." Other travellers have remarked that amiability and an unruffled temper are the universal properties of the women in Japan, and they credit the female sex in that country with a natural grace which it is impossible to describe. Among the men, too the sentiment of honor, based upon that regard for reputation to which ceremonial observance largely appeals, carries them to great extremes. Another verifying fact is furnished by another despotically governed and highly core-

fear renders the men serious, it also renders them supremely polite; I have never elsewhere een so many men of all classes treating each other with so much respect." Kindred examples are to be found in Western countries. The Italian, who for ages and up to a very recent date has been subject to tyrannical rule, and in danger of his life if he excited the venuraful feelings of a fellow citizen, has come to be distinguished by his conciliatory manner. In Spain, where governmental dietation has been inlimited, where women are harshly treated, and where no inhoror ever walks outside his door without his knife, there is exaggerated politeness. Similar observations have been made on the manners of Californians in the lawless days of '49. On the other hand, the people of England and of our Eastern States, long accusomed to live under institutions which guard them against serious consequences from giving offence, lack sunvity and show a comparative inattention to minor civilities. From these and other instances, it is easy to prove inductively that ceremonial government is one of the agencies by which social cooperation is facilitated among those whose natures are, in large measure, anti-social.

So much for Mr. Epencer's retrospect of cere monial institutions. Now what in his judg-ment is the prospect of conventional observances? He holds that, with further development of the social type, based on voluntary ooperation, will come a still greater disuse of beisances, of complimentary forms of address, of titles, of badges. Just as ideas of moral duty develop and consolidate into a moral code which at last becomes independent of its theological root, so, under the system of regulations for social intercourse, there has grown up a class of spiritual restraints, a species of minor ethics, which in their turn tend to independence. From observances which in their primitive forms express partly subordination to a superior, and partly at tachment to him, and which spreading downward, become general rules of behavior, there finally come observances expressing a due regard for the individualities of other persons and a genuine sympathy in their welfare. Apevidence is furnished by the "Ritual Rememorancer" of the Chinese, which gives direc tions for all the actions of life, interspersed with truly excellent observations regarding mutual forbearance and kindness in society which is pronounced the true principle of etiquette. The higher the social evolution, the more does this inner element of ceremonia rule grow, while the outer, formal element dwindles. In a word, as law differentiates from personal commands, and as morality differ entiates from religious injunctions, so does eritable politeness differentiate from ceremo-

nial observance. Mr. Spencer adds that not otherwise may ational usage be expected in the future to lifferentiate from fashion. Meanwhile, how ever, what we term fashion constitutes an important agency of transition. The significance of this social force has perhaps never been fore acutely appreciated than by our author. Fashien, he tells us, as distinguished from nere ceremony, is an accompaniment of the industrial type of social organization as distinguished from the militant type. There is an ssential distinction, and indeed an opposion in nature, between behavior required by subordination to the great and behavior resulting from imitation of the great. It needs but to bserve that, by using silver forks at his table the tradesman in so far asserts his equality with the squire, or still better to remark how the servant maid, out for her holiday, competes with her mistress in displaying the last style of bonnet, to see how the regu-lations of conduct grouped under the name fashion imply that increasing liberty which goes along with the substitution of peace ful for warlike activities. Serving to obscure, and eventually to obliterate, the marks of class distinction, fashion has favored the growth of individuality, and by so doing has aided in weakening ceremonial, which implies subordination of the individual. As now existing ashion is a form of social regulation, curiously analogous to constitutional government in the sphere of political regulation, displaying, as it loes, a compromise between governmental oercion and individual freedom. Just as along with the transition from compulsory to columnary cooperation in public action, there has been a growth of the representative agency. serving to express the average volition, so has there been a growth of that indefinite aggregate of wealthy and cultivated people, whose consensus of habits rules the private life of so-ciety at large. And it is observable in the one case, as in the other that this ever-changing compromise between restraint and freedom tends toward increase of liberty. For while, on the average, governmental control of individual action decreases, there is also a simultaneous decrease in the rigidity of fashion, as is shown by the greater latitude of private judgment within certain vaguely marked limits.

The reason, doubtless, why so little attention ins heretofore been paid by philosophers to phenomena of the kind considered in this volume, all-pervading and conspicuous though they are, is that while most social functions have correspondent structures too large to be verlooked, the functions which make up ceremonial control over our actions have correlative structures so small as to seem of no significance. That the government of observances has or had its organization, just as the political and ecclesisstical governments have, is a fact habitually passed over, because, while the two organizations have developed, the first has dwindled, in those societies, at all events, which have reached the stage at which social phenomens become subjects of speculation. Mr. Spencer, however, has here made it his business to demonstrate that the modified forms of action aused in men by the presence of their fellows, constitute that comparatively vague restraint out of which other more definite controls have been evolved. They constitute, in a word, the primitive kind of government from which the political and religious governments are differentiated, and in which they ever continue

## A Few Novels.

A book of more than common attractiveless, both in respect of topic and of treatment, is The Theatres of Paris, by J. BRANDER MAT-THEWS (Scribner's Sons). This is the most readable and satisfactory account of the contemporary Parisian stage which, so far as we know, is accessible in English. The author has brought to the composition of his monograph a good deal of information gathered at first and, as well as a wide acquaintance with the biographical and anecdotical material scattered through French journals and reviews. Neither would it be proper to describe the volume as a mere repository of interesting facts, inasmuch as a vein of thoughtful though unobtrusive criticism runs through its several chapters. We need not say that the art of dramatic writing and the art of acting, as practised in Paris, suggest not a few instructive comparisons with the New York stage; and we observe that the author has not missed the opportunity of offering our theatres some wholesome counsel. This he has done, however, in cautious, discriminating language, which will commend his suggestions and occasional strictures to candid minds. There was a place, we think for just such a book as this, and it has been skilfully and usefully occupied.

It is astonishing how often American criticism seems to take for granted that our civilization is substantially homogeneous, and how few appreciate the charm of local color which belongs to every portion of our country. It is true that faithful studies have been made of the manners, modes of life, and points of view characteristic of New England, of California, of he prairie region, and of the South Atlantic States. All of these fields, however, will bear continued working, while there are other nooks and angles of our land which remain to be serutinized, and which will be found rich in romantic associations, quaint usages, and novel types artist, but the patience and industry of the ex-No bee that putilations hence originating be | various movements prescribed with a scarcely monthly shall be allen to it.

welcome cordially the portrayal of fresh see and the study of unhackneyed types of American manhood. Such a composition is before us in Tales of the Chesapeake, by GEORGE ALFRED Townsend (Am. News Company). The stories which give a title to this collection introduce us to a section of this country which was one of the earliest to be settled, which had its hour of stirring colonial history, yet with which the reading public is, perhaps, more utterly unnequainted than with any corner of Europe. We refer to the multitude of lagoons and creeks unnamed on any maps and the long reaches of marsh and sand which make up the untravelled region, known as the eastern shore of Chesapeake Bay. We might probably traverse the whole area of the original thirteen States, from the islands of the coast of Maine to the mountains of North Carolina, without lighting upon a spot where the conditions of existence have remained so stagnant and unchanging for a hundred years. This strip of coast must always have been singularly interesting from the bleak, intractable aspect of its scenery; but now, contrasted with the flash and roar of the steam engine which skirts its borders, it wears a sequestered, haunted look, as of a land belated and forgotten, peopled only with the visions and memories of the past. In choosing such a locality for the framework of his tales, Mr. Townsend has shown much sagacity, and the closeness of his attention to the details of his scenes, and to the distinctive stamp impressed on human nature by such an environment, deserves hearty recognition. Here and there, no doubt, the literary execution of these stories shows signs of haste; but such a comment would fall only on minor points of diction, and should by no means obscure the real worth of a performance which attests strong powers of observation and the gift of

vivid portraiture. In Some Women of To-day (Carelton) we have a novel dealing with many aspects of New York society, and which has occasion to recall in the course of the narrative some of the most striking events of the past ten years. There is a chapter, for instance, on the Tammany Ring which could only have been written by a careful observer of men and things. The discussions, however, of political and social questions spring naturally out of the inci-dents of the story, and it cannot be said that they interrupt, to an appreciable extent, the movement of the plot. To her plot, by the way, the author has given an amount of attention by no means usual among American writers who are wont to spend more time on character drawing than on construction. It is possible that at certain stages of the narrative a little condensation would have done the book no harm, but the style is crisp and fluent, and the reader will find this an animated and interest

## A New Study of Virgil.

A remarkable series of short essays, a nee critical and biographical, on the famous writers of antiquity, is now in course of publi cation by the Appletons. We have had occasion notice the little volume contributed by Prof. Mahaffy, in which the life and times and the genius of Euripedes were interpreted to English readers with singular lucidity and charm Not less authoritative, and almost equally attractive, is the second number of the series written by Prof. H. NETTLESHIP, and devoted to Virgil. Mr. Nettleship is well known to Oxmians as a sometime Fellow of Lincoln, and ow, we believe, a Fellow of Corpus, and as having carried off, in his undergraduate career the Hertford scholarship, only to be gained by exceptional proficiency in Latin, together with the Gaisford prize for Greek prose, and the Chancellor's prize for a Latin essay. may be worth noting, also, that the subject of his successful Latin essay was the causes of the late American civil war ince his graduation, Mr. Nettleship is known have been a strenuous student of the classilteratures, and he has gradually acquired something like the eminent position, in respect of Latin scholarship, occupied by the late Prof. Conington. Like that distinguished echolar he has given particular attention to Virgil and some time ago published an essay on the writ-ings of the poet, viewed in connection with his iife and times. The opinions which he advanced regarding the Æneid were, in many respects, novel, but they were enforced and illustrated by an exhaustive acquaintance with Roman history and literature. The conclusions then propounded are here set forth in a more empact and popular form, without that cumbrous array of authorities which would be wholly out of place in a book designed for a wide audience.

Of all the Greek or Roman writings that have edly the work best known to the general reader However meagre and perfunctory may have been his classical acquirements, some portions of this poem will have been thumbed in his schooldays by every tolerably educated person and a few random lines will have lingered in his memory. This almost universal use of the Afneid as a school book is a custom that goes back to the generation immediately succeeding the writer's death, and is supported in our own times by the strangely erroneous impressio that Virgil is an easy author. The poet, too, has been signally happy in his translators, having not only enlisted the genius of Dryden in his service, but the accurate learning and adequate literary talent with which Prof. Conjugton was enabled to satisfy more fally than Dryden himself, the latter's definition of a good translation-True to his sense, but truer to his fame." It is a curious fact, however, that while every

schoolboy can repeat some stale catchword about Virgil, or echo the stale commonplaces of eulogy, very few cultivated persons attest the sincerity of their admiration by discriminative criticism, or seem to be at all alive to the gravdefects which mar his unfinished epic poem. There seems to survive among us a remnant of the superstitious reverence so profoundly felt by Dante, and which led to the employment of Virgil's works in the Middle Ages as a favorite subject of sortilegy. His contemporaries, on the other hand, were much more rigorous critics, and Virgil bimself, we need not say, was so sensitive to the blemished in the rough draftlof his great poem that in his last illness he besought his friends to bring him the manuscript that he might burn it. I should always be borne in mind that the .Eneid is a work which has been published in violation of the author's impassioned and selemn supplications, and few things are more instructive and interesting than a scrutiny of the blots and weaknesses promptly detected by the public of the day, and which the postapprehended would be fatal to his reputation. It is a'distinguishing feature of Prof. Nettleship's little volume that he gives much space to a survey of contemporary judgments, and thus assists the reader to look at Virgil from the classical point of view, and substitute a circumspect and intelligent opinion for the loose and empty com-

ments which are current.

It is known that Virgil gave ten, years of his life to the present rough draft of the Eneld and that he meant to spend three years more in entirely rewriting it. The elaboration of his style would lead us to expect that he was a slow worker, and this appears to have been really the case. When composing the Georgies, we are told that he would dictate a great number of verses in the morning, and employ the rest of the day in reducing them to the smallest possible quantity, licking them, as he himself said into shape, as a bear does its cub. In writing the Eneid he was less careful, not always stopping to finish the part on which he was en gaged. Some places he left altogether incomplate; in others he inserted make-shift lines mere wooden props, as he called them, to keep the building up till the stone pillars should be hewn. Neither were the twelve books composed in their regular order, and this fact accounts for soms glaring Inconsistencies in the narrative as it now stands. In the third book. for instance, the wanderings of Eneas belasting two and a half or three years; in

from the helm to which he was clinging in fear of the rough weather. Again, in the ninth book, Nisus and Euryalus, the heroes of the night attack, are introduced as if nothing had been heard of them before; whereas in fifth book they play a prominent part in the games. So, too, at the end of the second book Creusa, the wife of Æneas, is said to have appeared to him after her death, and prophesied his arrival in Italy, and the rise of his kingdom there. Yet in the third book, which is supposed to continue the narrative of the second, there is no mention of Crousa and her prophecy Eners seems entirely to have forgotten it, and is consequently led into making a journey to Crote, only to learn that Crete was not the place where Apollo would have him settle. Such are a few of the palpable discrepancies which would doubtless have disappeared had the author lived to weave his half-digested materials into a coherent and symmetrical performance A more radical confusion of thought, how ever, is betrayed in the jumbling of the theory of transmigration, and that of future rewards and punishments in the account of the lower world in the sixth book of the Æneid. There is a similar and scarcely less serious incongruity in the eighth book, where two irreconcilable theories of the development of human society are put side by side into one man's mouth. At one moment primitive man is represented as evolved from the trunks of trees, and at another as invested with the preeminent virtues ascribed to the Golden Age. From these last instances of misty and involved onceptions, it is plain that Virgil was still, at the epoch of his death, more a poet than a philosopher-that it is the satisfaction of the imagination, not of the logical faculty, for which he chiefly craves. Yet he was not content with this attitude, and cherished aspirations for something higher than the play of the magination. He had intended, after giving three more years to the Eneid, to leave poetry and to devote the rest of his life to philosophy

schools are taught to regard as a model of the purest Latin style, was accused of gross affectations, of wholesale Greecisms, and even of rank barbarisms. Critics asked for an explanation of such phrases as "branches crackling with inurel," instead of "crackling branches of laurel;" of a "murky smell," instead of a smell of murky smoke;" of a "place fresh with warm slaughter." instead of "warm with fresh slaughter." Such inversions were held to betray intellectual sterility, since, instead of seeking novelty of thought, the writer seems trying to make an old word sound new, by a strange and illegitimate collocation. As to Virgil's predilection for Greek rhythms and expressions, that might need no justification to a well-educated Roman ear, but it was denied hat he had a right to employ the Greek in preference to the Latin form of declension. The charge of rusticity seems to be admitted by he poet when he says of one of his friends Pollio loves my muse, for all that she is coun try bred." We find it noticed that his term for buffalo, uras, was a Galife word, and that smurus, meaning erooked or crumpled, was iso a barbarism. A contemporary writer was severe on him for saying horden, "barleys," for rdeum, barley. "If you say barleys," was the emonstrance, "you will be saying wheats next." The author of the Eucld was likewise blamed for employing ordinary Latin words in a wrong way, as, for instance, agmen, in the sense of the current of a river.

Other grounds on which Virgli was attacked

One of the main counts in the indictment

brought against Virgil by his contemporaries

was concerned with his innovations in lan-guage. The poet, whom the pupils in our

were the handling of the details of his story, a want of invention in his incidents, and faults o taste. It was said that he assigned great events o mean or trivial causes, as the wrath of Jun against Troy to her jeniousy of Ganymede nd the war between Eness and Latinus to the slaughter of a stag. The poet was blamed for alse taste when, in the eighth book, he represents Venus, the wife of Vulcan, asking her husband to make a suit of armer for her illegitimate son; for making Latinus offer his daughter unusked to Eneas, and for letting a hymn in celebration of the destruction of Troy by Hercules be sung in the presence of the Trojan Prince. Another point of attack was Virgil's treatment of religious antiquities, his assailants charging him with gross ignorance on these matters, which they attributed to his numble and provincial origin. But the flercost contention was carried on between critics on the subject of Virgil's imitation of Homer. His enemies accused him of colossal piracy, and hunted up with venomous diligence a multitude of passages in which they maintained that he had not merely borrowed from Homer, but spoiled him in the borrowing. Much, doubtless, of this criticism will be brushed aside by modern readers; but Prof. Nettleship has deemed it important to assist them to gain some insight into the character of the questions raised by persons who lived when the ideas of the ancient world were fresh and young, and when classical Lette if not a spoken tongue (which Sismondi declares it never could have been), was still, at all events s living medium of literature. It will be observed that the hostile strictures on the .Eneid fall, for the most part, upon points of detail Of remarks on Virgil's development of his characters, or on the success of his psychologic cal analysis, there is hardly a trace. Nothing could better illustrate the difference between

the ancient and the modern point of view. It is noteworthy that while the scholars picked Virgil's work to pieces, the poets of his own and the succeeding generation were loud in his praise. Prof. Nettleship does not agree with Macaulay's way of thinking, that poets are poor critics of verse. He suggests, on the contrary. that they alone can follow instinctively the cre ative movement of an artist's mind, and appreciate his swift and sure intuitions into the law of that perfect union of thought and language and passion of which the written words are the sensible embodiment. It is certain that Propertius and Ovid saw at once what was in Virgil. Of the Eneid the former said: "Something greater than the Iliad is coming to the birth." and the latter, a much higher authority, speaks of the "exiled Eness, the origin of lofty Rome, than which Latin letters own no work more illustrious." No subsequent Boman poet dared o desert the lines on which Virgii worked, not only Ovid, but after him Lucan, Sillus, Valerius laccus, and Statius, imitating him as reverently and as minutely as he had imitated Homer. That the popular impression agreewith the verdict of the poets is demonstrated by the fact above mentioned, that the works of Virgil soon became - notwithstanding their grammatical difficulties, which were fully recognized, if not by our own pedagogues, by his countrymen—text books for the use of the Roman boys at school.

That Prof. Nettleship's admiration of Virgil is profound must be inferred from his devoting a considerable part of his life to the study of his poetry. There is a note, however, of restraint and moderation in his utterance. He recogthat Dante, though the influence of Virgil is patent upon every page of the Divine Comedy, absorbed what he had learned in a broader, deeper, and swifter stream of ideas He considers that Milton affords the nearest parallel to the author of the Æacid, as regards the strange interweaving of learning and originality in his compositions, as he does also in the unique and exquisite music of his periods, in his subtly-contrived alliterations. and his love for the sound of ancient names. He points out what many persons will confirm from their own experience, viz., how difficult it is to read much at a time either of Virgil or Milton. if we would read them aright. There is something in almost every line that rivets our attention, that gives evidence of a richly furnished memory, of a concentrated study, and of a sense of beauty more educated, and therefore more fastidious, than that of most othe poets. These two, Milton and Virgil, in our author's view, are on a level; they are kindred tween flium and Carthage are represented as spirits; their conception of poetry is the samethat its style shall be historical as well as pas of character. For such work there will be the first and fifth as lasting seven. In sionate, that in the music of the present it shall needed not only the technical proficiency of the the fifth book the steersman. Palinurus, is never less the echoes of the past, and that no the first and fifth as insting seven. In signate, that in the music of the present it shall drowned in a caim sea by the agency of a god; great interests enshrined in human record

A FREE SCHOOL OF INDUSTRIAL ART. The Enterprise Established by the Trustee of the Metropolitan Museum. A few months ago the idea occurred to

some of our citizens to found a free industrial art school which would utilize the valuable collection of antique models in that department of art belonging to the Metropolitan Museum of Fine Arts. That museum contains the famuous Cosnola collection of Cypriete potery, that of Chinese and Japanese pottery made by Mr. Avery, and a quantity of statuars and paintings; and it was felt that it would be wise to employ this wealth of illustration and instruction in creative and decorative and for more practical purposes than the mere entertalnment of visitors. The trustees of the museum put this idea in force by starting a fund, to which others have subscribed, for the foundation of the school before mentioned. Rooms were ob-tained on the third story of \$1 Union square two instructors of ability were engaged, and invitations were extended, by newspaper advertisement and circular, for pupils desirous to avail themselves of the advantages of instruction here freely offered. It was to apprentices mainly those connected with working in wood and metals, that the projected school was expected to principally commend itself. Thus far, the sanguine hopes of the originators of the scheme have not been fully realized; but the prospect is, nevertheless, encouraging. Those offering themselves as pupils were much less advanced than it was desirable they should se. They had not yet learned the rudiment of drawing, generally, and their instruction had

to be undertaken from the very beginning. Not more than one-sixth of the school were clevely young men, who had already had sufficient young men, who had already had sufficient young men, who had already had sufficient working in metals those who offered themselves were prospective artisans in coid and aliver. No workers in iron, brase or bronse ame forward, and it is feared that they will be slow in availing themselves of this taition, sinest the designs for the principal metal employed here, iron, are customarily furnished by architects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects or taken from European models, so that our iron workers feel little or no need of coid-sects of the manner of the coid of the models and an another of metal workers, under Mr. Q in Alwood's unition, masembling on Monday and Thursday evenings. If was only required of wenty-four pupils in each, one for instruction workers, under Mr. Q in Alwood's unition, masembling on Monday and Thursday evenings. If was only required of the composition, the principles of design as applied to their various pursuits. They are next instructed in the principles of section, and what by mere arrangement of the simplest lines and bands of that necessary art they are next instructed in the principles of design as applied to their various pursuits. They are large the first year of the coid of the work of others, be shown how to elaborate his own, the mean of the principles of the prin

Interesting Facts about New Zealand

From the Overter-Journa

Interesting Facts about New Zealand.

From the Coster-Lorsal

The following is a report of a talk with Mr. G. W. Griffin, U.S. Consulto New Zealand:

New Zealand is a great borrowing country. They have a national debt of about \$175,000,000, and have recently effected from London bankers a tone of 5,000,000 pounds sterline. The fax is very heavy: according to a recent estimate it is about \$250 per head.

The natives have a King of their own, and resuled in what is called the "Kings Country." There are about \$9,000 natives left; but their numbers are lessening every year. I only know seven Americans in Auckinnd. There are large stores in the cities and a manufacture in linerest is growing ur. This includes the making of shoes, ciching, and Gurniure.

Their furniture is the most beautiful I have ever seen. It is made of motited kaurt, a besultful itmber. This is worked up in the best style of European art. They raise the finest wool in the world in the Island and manufacture some of it. The chief imports to the island from this country are the hardware implements sitipped from New York Floughs, requers, mowers, and all sorts of edge tools are shipped there. Tolands is another expect from the in barge quantities. American wooden ware including wagons, carriages, and buggges, go there. The inhalt-ints also seem to have a partiality to American watches. It is, perhaps, a curious fact that none of our whiskey ever goes to New Zealand. The only article sent from New Zealand to this country is known from the world in the sing of the first and the fact in thickness. It has the appearance of manufacture of varnish. One firm, which is largely used in the manufacture of varnish. One firm, which is largely used in the manufacture of varnish one can see through a block of it a feet in thickness. It has the appearance of amber, and is found about the rest of the kauri trees. The patives make very artistic figures of their gods with this gone. They are seen as a subject of the hardward of the patients and there can be a subject

## Kentucklass are not Puritans

From the Common Communication

A majority of the prophe of Covington do not
all an extend the prophe of Covington while an
either hand, they are already to an uniconsect son. the other hand, to part of the later a time to reduce a first worship in those at a red on the later hand and to the week time to a surface at the later hand a surface hand a s